

are handsome. The Zulu was quite black and had probably the most unprepossessing face of all.

They sang in three languages, Kaffir, Hottentot and English. It is strange that such a scholar as Charles Dudley Warner should say the black man was incapable of advancement. These boys were taken from absolute savagery. The father of one of them ate a number of hearts of English officers killed in the African war several years ago. This same man was afterward converted and introduced to the Queen of England. Today his son is singing to admiring audiences in all parts of America. Such is the power of civilization and the gospel.

These black brethren can and should be educated. The point is to reach them while they are young.

As I listened to these boys sing, and the lady pianist speak I began to see a reason for the overthrow of the Boer. While the Boer is very religious in a way, he is very bigoted and intolerant. They do not understand the universal brotherhood of man. They believe the black man has no soul and is only an animal. They are not allowed to walk on the sidewalks in Johannesburg, and in all the years the Boer has been in Africa he has not spent a cent to educate or christianize the black man. English greed no doubt had much to do with the present trouble in Africa, yet it is doubtless better for South Africa to be under English control. The blacks desire it to be so and they will receive much in the way of education and civilization at their hands that they would never receive from the Boer.

The last half century has demonstrated that the black man is capable of education. When we see in our own country such men as Fred Douglass, Booker T. Washington and others, and then realize that less than forty years ago they were slaves, it appears to me that it does not leave the white man much room for boasting. Man is always trying to find something to be proud of. The color of his skin, the amount of his gold, the number of his acres, his social rank or what not.

When will we learn that these things are the hay and stubble that will be burned away?

MOSES, THE OUTCAST FOR CONSCIENCE SAKE

J. L. GILLIN

Egypt or Israel? That is the question which has been disturbing the mind of Moses, the Prince of Egypt. Egypt, with its wealth, learning, grand civilization, proud temples, luxurious life, but false religion and low morality, or Israel with its servitude, disorganized condition, lack of power, wealth and position, but with a pure religion, a firm trust in God and the promises given by Jehovah himself and a future. For some thirty years Moses had thought of this question more or less. Of late it had been pressing for definite settlement. A decision was difficult to reach. But he was helped in the hour of decision by a power greater than his

own. On the one side his position as Pharaoh's daughter's son, his large indebtedness to Egypt, his education, his candid recognition of the good in Egypt's religion, the great in her history, the sublime in her philosophy, the splendor of her government and the grandeur of her possibilities, all appealed to the broad mind of the man Moses. On the other hand, his Hebrew ancestry, his home training, the Hebrew love of liberty, the purity of the Hebrew religion and above all the promises of Jehovah, Israel's only heritage, all appealed to the nobler soul of Moses. He had great respect for Egypt and Egyptian civilization, but his sympathy with his oppressed brethren and the divine compulsion of the promises of God were greater. On the one hand, the ties of a position in which no choice of his own but circumstances had placed him and which had given him all that made him more than a Hebrew slave held him with all its mighty power. On the other, the love of liberty inherited from his nomad ancestors, the deep faith of an earnest nature and the sympathy with the oppressed of his own kin, drew him with all the force of Jewish patriotism. Which should he choose? He was at the parting of the ways. Which to take he knew not.

At this time of indecision there occurred the event which decided the matter for him. In the fields he saw an Egyptian taskmaster smiting a Hebrew. All the fraternal feeling of his Hebrew nature flew to arms and with a look this way and that to ascertain whether any one was in sight, Moses slew the brutal taskmaster and hastily buried him in the sand. In doing this Moses violated three Egyptian principles. First, he had taken life. Second, he, a Hebrew, had slain an Egyptian and thus had encouraged rebellion in the Hebrew slaves. Third, by secretly burying the man he prevented the embalming of the Egyptian's body, thus destroying the latter's hope of heaven. In his wrath Moses made the mistake often made by men burning with a sense of righteous anger before they learn God's more perfect way; he had used force and violence, had taken life in order to right a wrong. It was the carnal way and in forty years of solitude and humiliating servitude he had to learn the better way. He had to learn that God's ways are not man's.

The next day he saw a Hebrew mistreating a fellow Hebrew. He rebuked the offender. The latter asked Moses to mind his own business and taunted him with the fact of his killing of the Egyptian. Then Moses knew the secret was out. It came to the ears of Pharaoh, who sought to slay Moses for thus trampling upon the most sacred traditions of Egypt.

The only hope lay in flight. Across the border of Egypt to the east Moses fled and then southward into the mountainous waste of the peninsula east of the Red Sea, the peninsula of Sinai.

To Moses it must have seemed that his life was a failure. The only effort he had

ever made to free his oppressed brethren had come to naught and he who but yesterday had been the Prince of Egypt, was today "a stranger in a strange land." But in God's sight Moses' life so far was no failure. True he had just now made a mistake in appealing to violence rather than reason and the just judgment of God. But that very mistake was used of the Almighty to send Moses where his preparation of his life work should be completed, where he should learn to know God. God was the important element yet lacking in his wisdom. The ways of our lives often seem strange. We cannot believe that God's hand is over us. But if we are his and our lives are dedicated to a high purpose we have but to work and wait. When the hour of God strikes the door of destiny will open before us.

Life in Midian was far different from life in Egypt. He was now among the nomad shepherds of that Arab land. In his journey he had met the daughters of Renel, the Jethro, or priest of his clan, had defended them against the Arab shepherds at the watering place, and in consequence had been invited to the home of this shepherd priest and prince. There he won the daughter of Renel, Zipporah, for his wife. The match proved to be an unhappy one. It seems that she did not sympathize with the high thoughts and purposes of Moses. How strange that so many great religious teachers have had vixens for their wives! Witness, John Wesley, Martin Luther, etc.

Here in Midian Moses took the place of a subordinate in the family of Renel, herding the latter's sheep among the mountains of Sinai. Here he was learning by humble servitude and loneliness the emptiness of man's power and the need of some greater power. Moses was like many a modern man. He was religious, but knew God only by hearsay. He must know God face to face before he was ready to do the great work of his life. For this the forty years of his servitude, his domestic infelicity, his loneliness amidst the grandeur of Sinai's majestic peaks and all the sublime scenes of earth and the jeweled heavens here pressed upon him, were preparing him.

During this time, that Moses was pondering deep thoughts, is shown by the names given his sons: the first, Gershom, "a stranger here," and the second, Eliezer, "God my help." Thru Moses' experience and thru nature's sublime voice God was directing Moses' thoughts to the Almighty.

Some think God deals directly with men and see no philosophy in the ways in which Moses was led. But the whole way shows how God utilizes means. "Day unto day uttereth speech and night unto night showeth knowledge." God speaks to us thru our trials, thru the manifold voice of nature, if we will hear and see. "If any man hath ears, let him hear."

When the schooling in the school of experience, in the school of servitude and in the school of nature was finished Moses was then